

The Brooklyn Jewish Center Review

October, 1947

THE GAON OF WILNA

In Commemoration of the 150th Anniversary of His Death

by JACOB S. MINKIN

THE JEWISH CASE AS PRESENTED BY U. N.

JUDAISM'S SPIRITUAL CONTRIBUTION TO MAN

By DR. CHAIM WEIZMANN

NEWS OF THE MONTH

WHAT OF THE FUTURE STATE?

AN EDITORIAL

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BROOKLYN JEWISH CENTER REVIEW

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No. 7

WHAT OF THE FUTURE STATE?

COMPARED with the drama of the United Nations' discussion of the future of Palestine, all other events in Jewish life fade into insignificance. Of what importance are the problems facing us daily as Jews when one contemplates that, in the councils of the world, is now being decided the fate of a people, the destiny of the hundreds of thousands of our brothers languishing in the displaced persons camps, and the future of generations yet unborn. At Lake Success, in full view of civilized mankind, judgment is being passed on the age-old dream and hope of a people's longing to return to its ancient homeland, the land promised to them by God himself.

As this is being written, there is still speculation as to whether the Jewish case will command the necessary two-thirds vote in favor of the majority recommendation for the partition of Palestine into two separate Jewish and Arab states. We cannot but hope that the justice of our cause will triumph and that the required number of nations will once and for all realize that there is only one way to solve this vexing problem of the Jew's homelessness, and that is by establishing an independent Jewish State in Palestine.

Assuming that this happy state of events will be attained, the question arises: "What of the immediate future?" How will the United Nations implement this resolution and make it workable.

Were it not for the British decision to withdraw before the period of transition is ended, the problem would be less confusing. As it is, we must reckon with

the fact that England for once intends to get out of Palestine. The United States' contention that "the responsibility for the government of Palestine now rests with the mandatory power" did not change matters as far as Great Britain is concerned. There are some objections to the United States' suggestion that a special constabulary force consisting of volunteers be recruited by the United Nations. No better solution has, as yet, been offered. The Arabs, in the meantime, are trying to scare the world with preparations, or talk of preparations, for the invasion of the land immediately following British withdrawal. The United States gave timely warning of the expectation that the Arab countries, being members of the United Nations, will obey the provisions of the United Nations Charter and "refrain from the threat or use of force." The Jews, on the other hand, faced with this serious threat, are mobilizing their forces through the Haganah in order to be ready for any eventuality. We are girding our strength and are preparing to meet force with force. Judging by statements made by those in the position to know, there is every likelihood that the Jews will be able to repel attacks. Palestinian Jews have learned to defend themselves.

It is not a happy prospect. We have not come to Palestine to spill blood, neither our own nor that of our neighbors. We have come to build and re-establish there our ancient homeland in peace and tranquillity. It is our hope that once the world, through the United Nations, has reached a final decision, and

the Jewish State is a fact, all misunderstandings of the past will eventually disappear. Once the Jews are taken into the family of nations, we shall be able to deal with other countries as equals entitled to mutual respect and reciprocity.

We do not lull ourselves into the belief that our future will be free from obstacles, and will function well from within and without. We shall, in all probability, experience the growing pains of a nation reborn. But that we shall ultimately succeed is beyond the shadow of any doubt.

—JOSEPH GOLDBERG.

Post-Holiday Low in Synagogue Attendance

WHILE Rosh Hashonah and Yom Kippur mark the zenith in religious inspiration and devotion, the immediate post-High Holiday period represents the nadir—the very lowest ebb. Some may compare Jewish religious life with the neurotic personality which alternates between periods of exultation and indifference. Synagogues are either crowded to capacity, overflowing with penitent worshippers, or they are empty, monuments to the Jewish spirit which lies entombed and forgotten.

There are many who, during the Holiday period, resolved to attend synagogue services through the year. Some are fulfilling this pledge, others may have forgotten. This note is but a reminder to those who have failed to live up to their resolution. The synagogue, with its message of hope and inspiration to its people, is awaiting their presence.

—M. S.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THE END OF THE BEGINNING?

THESE were historic weeks through which we lived. America spoke the word for which not only the Jew but all men who believe in justice were anxiously awaiting. America did not disappoint us. She remained true to her soul. There were moments of hesitancy and doubt when we feared that she would yield to threats or to the lure of oil and rich concessions. But America could not betray her national conscience, and when the moment of trial arrived she rose to the historic occasion. The sessions of the special Palestine Committee of the United Nations took on a new aspect after America spoke. The other nations—particularly the smaller ones—were now able to speak their minds freely, hopeful that something definite could be achieved.

And then came the pronouncement of the Soviet Union, and again the world radiated with new hope not only for the fate of the Jew, but for the fate of the United Nations itself. It seemed to be uniquely symbolic that the question of the Jewish State in Palestine should be the one great issue upon which both of these powers should unite.

Yes, we are grateful to them for having espoused the cause of truth and justice in behalf of a people who had no other weapon but truth and justice upon which to depend.

And as we review these climatic sessions, we Jews may be proud of the dignified and lofty manner in which our spokesmen pleaded our cause before this tribunal of nations. It should be a *must* for every Jew to read every word of the statement presented by Dr. Abba Hillel Silver during the recent debates. We acquire a new sense of pride in the prophetic statesmanship that was revealed by the representative of the Jewish Agency. The same may be said of the statements and pleas made by Dr. Weizmann and Mr. Shertok at the conclusion of the general Debate.

Contrast their words with the statements of the Arab representatives and leaders of the Arab nations. The Jewish

leaders uttered no threats, they vilified no one, they rested their case on justice alone. It was as if justice itself pleaded through their lips, as if conscience called upon the conscience of nations. On the other hand, the others held up the lure of concessions, the threats of violence, the scare of unholy alliances with other powers.

True, we have much cause for rejoicing. But our rejoicing is not yet complete. In the words of that striking Midrashic comment which I interpreted on a recent Sabbath morning, we too must say, *Od Enab Simchab Sh'lemab*, "It is not yet a complete joy." After the darkness of a long night, we are beginning to see the dawn; but, again, to quote the

same Rabbi, *She'kol Mab Shenivrah Tzrichim Asiyab*, "All that has been fashioned needs yet perfecting." There is much yet that must be accomplished in this process of re-creating a nation and a nation's land. There is much more political work to be done, and there will be much practical work that we shall be called upon to do in order to achieve that *Simchab Sh'lemab* for which we yearn, and which our people greatly deserve.

This is no time to relax in our efforts. We must still be on our guard and labor incessantly until total victory is ours. We must continue to mobilize our forces, stand united, and, above all, fight with the weapons of truth and justice and thus help to verify the Prophet's vision, *Tziyon B'mishpat Tipodeh*, "Zion shall be redeemed through justice, and they that return of her with righteousness."

Israel H. Ben-Zion

MEMORIAL TO MARTYRS AND HEROES

THE 6,000,000 Jews murdered by the Nazis before and during World War II, and 40,000 Jewish heroes who died in the Battle of the Warsaw Ghetto were honored at the dedication of the site of a permanent memorial on Riverside Drive in New York. The project is sponsored by the American Memorial to Six Million Jews of Europe.

Thousand of persons witnessed the dedication ceremony conducted by Mayor William O'Dwyer, honorary chairman of the memorial committee. Jan Masaryk, Foreign Minister of Czechoslovakia, Henri Bonnet, French Ambassador to the United States, and Sava Kananovic, Yugoslav Ambassador, presented their countries' highest military decorations to the Unknown Soldier of the Battle of the Ghetto.

Masaryk presented Mayor O'Dwyer with an urn containing earth from the Theresienstadt concentration camp, which was placed in the cornerstone. A scroll and prayer written by Chief Rabbi Isaac Herzog, of Palestine, in memory of the ghetto martyrs, was also placed in the stone. Other speakers included Senators Robert Wagner and Irving Ives of New

York, Greek delegate to the United Nations Constantinos Tsaldaris, and Netherlands Ambassador Eelco van Kleffens. Heard by short wave radio was Vincent Auriol, President of France.

IN NEXT MONTH'S "REVIEW"

In the world of Balzac's novels live many Jews. Albert Mordell, noted critic and biographer, tells about them in two absorbing articles, the first of which will be published in the November issue.

Another literary immortal, Heinrich Heine, is studied afresh by Alfred Werner. Mr. Werner looks at the poet as a Jew. His findings are revelatory.

When a young Jewish boy discovers that he does not look Jewish his personality may become strangely twisted. This is the theme of a striking short story, "The Enemy," by a new writer, Samuel Sheplaw.

WHEN Rabbi Elijah of Wilna, who was crowned with the greatest title, "the Gaon," one that the Jews had conferred upon few other men in a thousand years, was born in 1720, Israel Baal Shem Tov, the founder of Hasidism, was already twenty years old but still an obscure man with little indication of his future greatness, while Moses Mendelssohn, another man who opened a new era in Jewish history, not to be born for another nine years. Thus, the three greatest figures in modern Jewish life who, by the genius of their wisdom, learning and leadership had influenced the intellectual and spiritual course of their people for many a generation, were contemporaries. They were not only contemporaries, but they lived in such comparatively close proximity to each other as to be almost neighbors. For even in those days of slow travel, Lithuania, Prussia and Podolia, the countries in which they lived, were geographically not so distant from one another that the three men could not have met and conferred together.

It is fascinating to speculate on the historic possibilities of such meetings and the effect they might have had upon the dark and troubled times in which the Jews then lived. What more dramatic episode in Jewish history than a conference of the saint of Medziboz, the recluse of Wilna, and the sage of Berlin? Because such a conference was not held, Jewish history missed one of its most significant moments, and we can realize the separate worlds in which the three leading Jewish minds of the day inwardly lived. For while they loved their people equally, they were hurt by their pain and saddened by their suffering, and were anxious to help them, their understanding of the Jewish malady and their methods of healing it were so different as to have made them strangers, if not actually hostile, to one another. Thus, while Israel Baal Shem Tov cared only for the inner light of Judaism, its spiritual meaning and indwelling spirit, and frowned upon the intellectual sophistications of books and scholars, and Moses Mendelssohn looked to the escape from the ghetto and the acquisition of western culture as path to Jewish salvation, the Gaon of Wilna, in sharp contrast, had little regard for

The Story of One of the Greatest Men in Jewish History Whose Death 150 Years Ago is Now Being Commemorated

THE GAON OF WILNA

By JACOB S. MINKIN

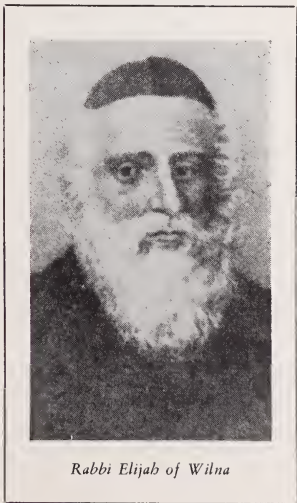
the outside world, was happy in his seclusion, and while he was perhaps the noblest representative of the inner light of Judaism, his greatest passion was for books and learning.

Rabbi Elijah Gaon of Wilna, who died 150 years ago, was perhaps not so brilliant and romantic a figure as were his two contemporaries who founded great movements and established great followings. He was not surrounded by crowds as was Israel Baal Shem Tov, nor did he boast illustrious Gentiles in his company as did Moses Mendelssohn. He distrusted religious novelties which gave birth to parties, and did his utmost to stamp them out; and as for Christian society, it is doubtful that he ever looked into the face of a non-Jew in his life. He attached himself to a few men and allowed few men to attach themselves to him. His devotion was to Torah; he had no other ambition, and cared little for fame or reputation. And when, in the shortest

time imaginable, almost the whole Jewish world became his following, it was not because of any conscious effort of his own, but because of his saintly life, colossal learning and rapidly spreading popularity among the Jewish communities of the world.

It was in a narrow but cozy and wholly integrated Jewish world that Rabbi Elijah, later surnamed "the Gaon," was born. The Jewish world in those days was small and it belonged to the scholar. Jewish communities prided themselves not so much on their social or financial standing as on their men of commanding intellectual and spiritual position. Wilna, the capital of Lithuania and the Gaon's birthplace, was a typical example. As far as history can remember, it was a city of a proud past and noble traditions, steeped in legend and learning, with many famous synagogues and celebrated talmudic academies, a city, indeed, in which even the shopkeepers and laborers were not without a taste for the finer and more abiding things of the spirit. But it was not until its greatest luminary—the Gaon—was born and lived there that Wilna assumed a pre-eminent position in Jewish cultural life and became the recipient of the noblest title, the "Faithful City" and the "Jerusalem of Lithuania," rarely given to any other Jewish community in the galut.

The biographers of Rabbi Elijah are unsparing in their praise. They ascribe to him almost superhuman qualities. They fail to record any obscure years in his life. He was a Gaon—a master of Jewish learning—almost at the very hour of his birth. He came into life, as it were, with greater knowledge than was possessed by any living man. No one could claim the privilege of having been the Gaon's master. He had neither teacher nor guide, neither helper nor co-worker. At an age when most Jewish children first learn to read, he already fought dialectical duels



Rabbi Elijah of Wilna

found and involved its issues that one never gets at its true meaning at the first reading. There are always heights above heights and depths below depths. No chapter, no passage, not a single utterance of the Rabbis, may have only one meaning or one interpretation. Fresh light, new visions and vistas flash upon the student with every additional hour, day, month or year he devotes to his study.

Young as the Gaon was, he worked incessantly and mercilessly. He was a tyrant to himself. He lived in seclusion, denying himself to his friends and to his family, took his meals—such as they were—hurriedly, slept only two hours out of twenty-four, and spent his time exclusively in a communion with his books. Repeating every passage in the Talmud hundreds of times till its meaning became crystal-clear in his mind was not too much for him. He is said to have spent as many as six months on a single difficult Mishnah, and he was inexpressibly happy when at last he mastered it. Failure to solve a particularly knotty problem saddened him so that he would be on the verge of illness, neither eating nor sleeping for days, rousing himself only when, with the help of a favorite pupil, the solution flashed upon his mind.

There was an interlude in his life, presumably at the age of eighteen, when he married the daughter of a celebrated rabbi. But this was an episode which did not affect his life greatly, for, married, or not, his love was for his books and learning. Anna, the Gaon's wife, was an understanding woman and, herself stemming from a family of learning, she troubled her great husband as little as possible with the material needs of her household. They lived in great poverty, the Gaon's wife managing as well as she knew how on the niggardly stipend of the community. And when even this small allowance was lost to them because an unscrupulous petty official kept the money for himself, the family, now consisting, in addition to the parents, of two sons and two daughters, lived in a state of actual starvation. When the Gaon was made aware of the official's theft and his children's miserable condition, he bade his family suffer silently rather than report the man to the community and bring shame and humiliation upon a Jew, which,

according to the law, is tantamount to murder.

Although in his personal life the Gaon was kind, gentle and gracious, unsparing with himself and self-sacrificingly courteous and considerate, more than deserving the title of "the Saint," with which his contemporaries had crowned him, he can by no modern standard of worldly niceties be said to have been a doting husband or an affectionate father. His great passion was for learning and the acquisition of knowledge; and it was an all-consuming and all-embracing passion which left room for nothing else. The Gaon was not long married and his children not yet full-grown when he twice left them, once to wander incognito through the Jewish communities of Poland and Germany, and again for a proposed journey to the Holy Land. The latter trip, for some unknown reason, proved abortive, but the letter he wrote to his wife en route has remained a classic, indeed, an invaluable document because of its high idealism, spiritual integrity, unbounded love for the Holy Land—and severity to his children. For while it is full of the noblest ethical and moral precepts, warning his family against the evils of false pride, envy, malicious gossip, and the pursuit of worldly goods and pleasures, it enjoins his spouse to impose the most rigid conduct on their offspring. The letter is however not without its tender and gentle note, particularly when he pleads with his wife for compassionate and tactful dealing with his mother, who, being a widow, would be inclined to sensitivity.

Unlike many another Jewish-fellow scholar, the Gaon was neither the product nor the master of a talmudical academy. When he returned from his journey and felt himself sufficiently prepared to teach, he gathered around him a select group of disciples whom he instructed in the little synagogue which was also his study, known to this day as the Gaon's Klaus. What he taught them was greater, deeper and more fundamental than the teachings of most other scholars. No matter how much they already knew or studied, they had to begin at the beginning. For he taught them how to think and how to learn, what was primary and what was secondary in the study of the Torah. The Gaon's method

of studying Torah was not conventional. It was unlike the method of any other scholar of his day, and many another day. He broke new ground and blazed new trails. Indeed, he was revolutionary in both his method and his teachings. And it was the new spirit he breathed into his disciples which makes him so significant, so luminously modern even in this age of scientific instruction.

It might seem passing strange that, until the days of the Gaon, the Bible, which is the bedrock of the Talmud and which, indeed, it explains, expounds and interprets, was not in the curriculum of the Talmudic scholars. What knowledge they had of the Bible was gleaned from the quotations they found in rabbinic literature. Young children were plunged into the mystifying mazes of rabbinical learning before mastering the Scriptures, their structure, grammar and etymology. The Gaon was the first of great Talmudists to demand that the education of a Jewish child begin with the Bible before advancing to the study of Mishnah and Gemmara. It was a revolutionary doctrine and of far-reaching influence. He was not universally obeyed, and the old system remained largely in vogue, for habit is stronger than reason. But in the long run the resultant effect was great, for it helped to popularize the knowledge of the Hebrew language among the people and brought about the most significant movement in modern Jewish history, known as Haskalah.

Until the Gaon's time, Jewish scholars had shunned the sciences. If they did not despise the sciences, they were coldly indifferent to them, for, what need had they of other knowledge than that already contained in the Bible and in the Talmud? The result was that men of stupendous sacred learning were as babes in the first principles of secular knowledge. The Gaon, however, with his unique genius for the correlation of all learning, secular and divine, encouraged the pursuit of the sciences on the principle that "if a man is ignorant of secular knowledge, he is tenfold ignorant of the Torah," for the two, in his opinion, were inseparably connected. He therefore made a liberal education mandatory not only upon his scholars but set himself as an example by taking up the study of mathematics, astronomy, anatomy, and philosophy, or

as much of these subjects as he could obtain from Hebrew sources. Indeed, so keenly did the Gaon-Saint of Wilna feel about the integration of the sacred and secular, and that they were both necessary for the glory of God and His holy Torah, that he commanded Baruk of Sklow, one of his disciples, to translate Euclid into the Hebrew language to serve as a textbook for the study of trigonometry.

The clarity and discipline the Gaon demanded in all things he applied to the Talmud. For a long time, especially in the Polish schools, the Talmud was studied not critically but piously. Thousands of students were both intrigued and bewitched by it. It was to them the most perfect work of wisdom. A halo of holiness hovered not only about the subjects of the Talmud but about its very words and letters. However faulty or contradictory, the text dared not be tampered with. It could only be explained or interpreted, no matter how far-fetched or fantastic the interpretation. A school of learning arose which, more subtle than logical, more brilliant than intellectually honest, undertook to resolve all difficulties and reconcile all contradictions.

The Gaon abhorred such spurious cleverness and warned his disciples against it. He sought truth and demanded clarity. He set simplicity above subtlety and the correct understanding of the words of the Rabbis above the keen-witted argumentations of the dialecticians. He was liberal in his views—startlingly liberal for a man of his time. He admitted that the Talmudists were not without their faults and the Talmud text not without its errors, and he did not hesitate to correct and amend both wherever he found it necessary. It was a tremendous and daring task to make such revisions in an age when men stood in awe of their predecessors, and only a man like the Gaon, whose learning was stupendous and whose piety was above question, could attempt it without censure.

The Gaon of Wilna was both a student and a prophet, a mighty guardian of the rabbinic tradition and also a pioneer. And it was this duality of character and genius which made him such contrast to his time and his work so effective. For without his colossal learning he would have had little influence in a country that valued

only scholarship, and without his almost unerring vision, he could not have become the discoverer of that scientific study of Judaism known as *Wissenschaft des Judentums* which so preoccupied scholars of later times and lands.

He lived his life from within. He was consistently successful in the kind of existence he preferred. He shrank from publicity and took little active interest in the affairs of his community, even refusing to serve as its official spiritual head. But the *Kahal* gladly submitted to his authority, and what few commands came from him were implicitly carried out. His outer life was uneventful, and his inner life too was without interruptions. He had no taste for combat, and what tussles he had were in the arena of scholarship. He was interested in the contemporary situation only so far as it affected his search for truth and learning. When he was approached by Rabbi Jonathan Eybeschütz, the greatest Talmudist of his time, and a man more than twice the Gaon's age, to intercede in a controversy which shook the Jewries of Germany and Poland, he modestly refused, saying "who would care about the opinions of a young man hidden in his study?"

Year after year, for seventy-seven long years, Rabbi Elijah Gaon sat in his solitary cell, rarely stirring from it. He visited his family only on the Sabbath, and then, to inquire more about their spiritual than material well-being. Mystery surrounded the great Sage of Wilna. He became shrouded in legend, as if he were some mythical figure instead of a living human being. To see him was an event to be talked about, to shake hands with him, an envied privilege. His musings were with his books, and the thousands of pages of notes and jottings that were piled upon his desk. For the Gaon, who pioneered in and mastered every subject, left little finished work behind. Unlike the habit of his contemporaries, he wrote no books. All he did was to put down observations on what he read or studied, often consisting of only a few words or references. But when they were collected, the tangible results were found to be enormous, covering the whole gamut of Jewish learning—commentaries on such widely different subjects as Bible and Mishnah, Halakah and Haggadah, Kabbalah and the sciences, grammar and Shul-

han Aruk, together with brief notes on Palestine topography, geography, archaeology, and Biblical chronology.

There is tragedy in the life that is lived in peace and quiet yet ends in storm and conflict. It is almost incomprehensible that such a fate should have befallen the gentle Gaon-Saint of Wilna, who met the world with no other gesture than one of peace and good-will. The man who lived shut off from the world, who hated strife and would not be drawn into a dispute on any account, suddenly found himself the central figure in a controversy which set all Polish Jewry aflame. The provocation was real and grave enough. Hasidism was passing its century mark when, after its successes in the Ukraine and the neighboring countries, it became ambitious to extend its empire further north

J. D. C. Appropriations \$212,000 Per Day

WITH the announcement of October appropriations amounting to \$5,241,000, the Joint Distribution Committee reported that in the first ten months of 1947 it has allocated the sum of \$64,465,000 for its overseas relief, resettlement and reconstruction operations.

JDC appropriations thus far this year are running at the rate of \$212,000 per day and are the greatest since the agency's founding in 1914, according to Moses A. Leavitt, executive vice-chairman of the Committee. JDC funds are provided by the \$170,000,000 United Jewish Appeal.

Mr. Leavitt said that the record JDC appropriations "have been necessitated by the greatest needs in its history." The JDC has already expended this year \$6,000,000 more than it spent in all of 1946 and more than twice the amount it used in 1945 to carry out its welfare and assistance programs in behalf of Jewish survivors, he pointed out.

into the very heart of Lithuania, the citadel of Jewish learning, the undisputed domain of the Gaon. Indeed, it had already penetrated into Wilna and established there a small Hasidic conventicle.

It was inevitable that the Gaon should be drawn into the conflict, inevitable that, with the examples of Sabbati Zevi and Jacob Frank before him, he should be wary of still another sectarian movement.

It was inevitable, too, that he, an aristocrat of Torah, the great steward of rabbinical learning, should regard with derision the men who wielded authority for no other reason than their reputed wonder-working powers. The Gaon did not really know the great masses of Jews, did not know their starved yearnings and broken lives and the faith and hope with which Hasidism had transfigured their lives. All he knew was the strange antics, indecorous conduct and abysmal ignorance of many of the so-called Zaddikim. He feared for Torah, he dreaded the future of Jewish learning, he contemplated with horror the possibility of vague and unbridled emotion usurping the place that belonged to reasoned and seasoned scholarship.

The battle was on. There was no compromise. Lithuania must be saved from the inroads of this strange and "ill-begotten" sect. The power and personality of the Gaon were implacably set against it. When Reb Shneur Zalman, of Ladi, came to see him he refused to receive him. He ordered Hasidism stamped out, its books burned, its adherents excommunicated. No true believer was to associate with its followers in any business or social relationship. His last writ of excommunication was signed by him almost on the very eve of his death. Fortunately, the Gaon did not live to see the futility of his efforts, for it would have grieved him to know that, contrary to the bitterness of his campaign, Hasidism spread as a great liberating force almost everywhere throughout Jewry.

The Gaon was the last great classical scholar of rabbinic Judaism. Other scholars followed him, but not of the same stature and authority. He was loved and admired by all, the learned and the simple alike. The mere existence of such a man was an inspiration to people with a passionate love of learning. He became a legend. Numerous stories were circulated about him. The writer does not remember a Jewish home in Poland without a picture of the Gaon, adorned with his *talit* and *tephillin*, poring over a book. Despite his reputed coldness and aloofness, all recognized in him the great father, the warm-hearted friend and valiant knight of the Torah in whose very memory Jews felt themselves safe.

He was unique for so many things that his talents seem to have been surprising

for their depth and originality. But there is one feature of the Gaon which sets him off from any and all his predecessors. His genius was authentically Jewish. He was not tainted by any foreign influence. He knew no other language but Hebrew, and no other culture, neither Christian nor Mohammedan, except the one stemming from the inner light of Judaism, had any dominance over him. Unlike many another giant of the Jewish spirit, he was the product of the folk-genius of the Jews, both their voice and conscience, their heart and mind.

He fathered no movement, he created no party, but movements of great scope and influence stemmed from him. Reference has been made to the Haskalah movement, which was largely due to the broad and liberal view the Gaon took of Jewish education. But his influence was greater and deeper than that. When, at his behest, Reb Hayim of Volozhin founded the celebrated Volozhin Yeshiva, maintained and conducted in the Gaon's

spirit, Rabbi Elijah became the father of the Yeshiva movement, which more than any other attempt secured the spiritual and intellectual survival of the Jews and Judaism.

Despite the Gaon's ascetic existence, eating and sleeping little, and without outdoor life, he enjoyed singularly good health, with hardly a day of sickness. When on the eve of the Day of Atonement, in the year 1797, he fell ill, he knew that it was the end. He called together his children and blessed them. A few days later, on the third day of the Feast of Tabernacles, he expired, with the *etrog* and *lulab* in his lifeless hands. All Wilna, indeed, all the Jewish world, mourned for the prince and the great man who fell in Israel. Not a store or workshop in the great city remained open during the funeral, and the synagogues had to forego the *mincha* services for lack of a *minyán*, for all the Jews followed the hearse containing what was mortal of their beloved Gaon-Saint, Rabbi Elijah.

Only 52 Million Dollars Cash Received in U. J. A. Toward 170 Million Dollar Quota

THE \$170,000,000 United Jewish Appeal drive has so far netted only \$52,000,000, it was disclosed by Henry Morgenthau, Jr., national UJA chairman, addressing an emergency conference in Washington of the United Palestine Appeal. It is understood, however, that outstanding pledges bring the total to \$115,000,000. Mr. Morgenthau revealed that only \$36,000,000 had been collected up to Labor Day and \$16,000,000 since.

The 1,500 delegates who attended the two-day session heard from Mr. Morgenthau, Dr. Abba Hillel Silver, Dr. Emanuel Neumann, Gen. Joseph T. McNarney, former commanding general of U. S. forces in Europe, Dr. Israel Goldstein, Judge Morris Rothenberg and many others. Most of the speakers voiced their gratification at the support given partition by the United States, but warned that the battle was not yet won and that funds will be required from American Jewry to make the dream of Jewish statehood a reality.

Mr. Morgenthau expressed his personal satisfaction with the United States declaration supporting partition and said he

thought a "great debt of gratitude" was due to President Truman, to Secretary of State Marshall, Mrs. Eleanor Roosevelt, and to the "magnificent job done by General Hildring.

Declaring that efforts to raise funds for the agencies supported by the United Jewish Appeal were particularly important during the period that the U.N. is meeting, Mr. Morgenthau said that last year the Jewish Agency, functioning with a \$15,000,000 deficit for its work in the Holy Land, had been unable to carry out its housing commitments, with the result that new immigrants often have to spend "weeks and weeks" in reception centers.

Dr. Emanuel Neumann told the delegates that the implementation of the UNSCOP report, if approved and adopted, may require the Jewish Agency to launch "in the near future a Jewish Liberty Loan running into hundreds of millions of dollars, as De Valera did, prior to the establishment of the Irish Free State." The Keren Hayesod, he said, "will provide a strong basis for such financial operations as the Jewish Agency may find it necessary to engage upon."

Following is the text of an address delivered by Dr. Weizmann at the Herald-Tribune Forum on October 21.

I AM embarrassed by a double difficulty in addressing this distinguished assembly on the subject assigned to me. I am a scientist, not a philosopher. Moreover, I must express my views in a very few minutes, and though I were to speak with the tongues of men and angels, I could hardly hope to contribute anything of significance to the subject.

Yet I am deeply grateful for the invitation. The greatest part of my life outside of my scientific work has been devoted to the practical problems of the Jewish people. But I should like to believe that in pursuing the path I have chosen, I have been moved by something more than simple philanthropic motives. I should like to think that I have contributed something, however humbly, to the role of the Jewish people in the general human advance, such as it is.

The question before us is whether man is a slave or a sovereign; is he the victim of circumstances, some of which he has been instrumental in creating; or is he—at least, can he become—the maker of his own destiny? What has the long history of the Jewish people to offer on this question?

On the surface it certainly looks as though the history of the Jewish people is a tragic illustration of man's helplessness. For what people has been so exposed to the play of external forces of the world as the Jews in these last two thousand years? Yet this, I believe, is only on the surface. If we look deeper, the lesson is quite another one.

Nations, like individuals, impress themselves upon the world in two ways: by what they do, and what they are. The two are of course interdependent; character expresses itself in action, and action reveals character. But the ultimate influence of a nation, or an individual, is measured more by the amount of character revealed than by the stir produced in human events.

Action is, of course, more spectacular than character. It makes the more obvious appeal. That is true for individuals and for nations. The drama of Napoleon's near conquest of Europe is superficially more impressive than the quiet moral

The Veteran Zionist Leader Discusses Jewish Affirmations

JUDAISM'S SPIRITUAL CONTRIBUTION TO MAN

By DR. CHAIM WEIZMANN

the lower, necessarily, the comparative achievement. But perfectibility here, and now, among ourselves has been the Jewish dream.

The persistent and obstinate monotheism of the Jews in face of all persecution has always been an accompaniment of this belief in human perfectibility. One stern God demanding the perfection of one humanity: this is almost a summary of the Jewish credo.

Indeed, it was so summarized by Hillel, the greatest of the post-biblical Jewish sages of the pre-Christian era. Confronted by a pagan who wanted Judaism in a nut-

picture of the soul of Abraham Lincoln. But in the last analysis, Lincoln's character, working on the New World, has produced more lasting, as well as more beneficent effects, than Napoleon's achievements.

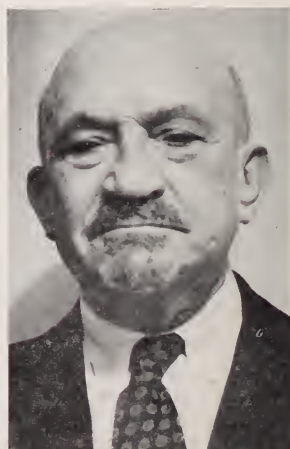
We are confronted by the strange paradox that character creates more lasting values than achievement. What a man is, means more in the long run than what a man does. The same is true of nations.

Let us take a familiar example. Which of the two most famous western nations of antiquity, Rome and Greece, has exerted the deeper influence on western civilization? Rome did certain things, and Greece was certain things. Rome conquered the world, and administered it. Greece did little conquering by comparison, but it was certain things: it was the thinking, feeling, aesthetic spirit of the ancient world. In a certain sense—in a certain sense only—the contradiction between Rome and Greece also marks the difference between prophet and priest in Jewish history.

To which of these is the modern world more indebted? To the conquerors and proconsuls of Rome—to the thinkers and scientists and poets of Greece—to the prophets of Israel or to its priests? I believe the question answers itself.

If Jewish history is studied for its specific content, what constant or leit-motif do we discover? It is, I believe, the history of a people obsessed by an idea; and that idea was the perfectibility of the human being. Perfectibility here, on this tiny and unhappy world of ours—not in some heaven of the future. While not denying a future existence, the Jewish philosophy concentrated itself on our particular planet. To be that which is right was its all-in-all.

This perfectibility as an ideal did not mean that the Jewish people considered itself perfect. On the contrary, there is no people with such a literature of self-criticism as the Jews. The higher the aim,



Dr. Chaim Weizmann

shell, as it were, Hillel replied: "Thou shalt love thy neighbor as thyself." This is the law; all the rest is commentary."

Now I venture to submit that if a man pursues an idea, he thereby asserts his freedom and his sovereignty. For if he is only the creature of external circum-

stances, he cannot pursue an idea, or anything else. He is not a pursuer, he is pursued; what he is and what he thinks is dictated by external circumstances. To defy external forces, to rise above circumstance, is to proclaim the sovereignty of the human spirit.

There has never been any relationship between the physical force of the Jewish people, and the influence which it has exerted on the human spirit. For the physical or political power of the Jewish people has never been of much importance. Its influence never depended on strength of any kind, political, social or financial. It depended on the strength of the idea. Therefore it was, in a double sense, a proclamation of the sovereignty of man over circumstances.

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Monotheism, the supreme importance of perfectibility in this sad, sublunar world, the refusal to be bullied by superior force, the right to persist as a minority—these are the leading elements in the Jewish contribution to human progress.

It would be childish to assert that all Jews, or all groups of Jews, have been consistent contributors to this idea. From earliest times the lapses of Jews from the idea have been sternly pointed out and castigated by the teachers of the Jewish people. But fundamentally, the Jewish people have fulfilled this function: the assertion of the sovereignty of the human spirit over the brutality of circumstance.

The Jewish contribution to the advance of mankind has frequently been confused with the contributions of Jews to specific phases of Western civilization. There is undoubtedly a deep connection between the large proportion of Jewish thinkers and scientists and the Jewish concentration on intellectual and moral values. There is perhaps a deeper connection between the character of their best work and the Jewish spirit that I am speaking of. We can hardly conceive of a Spinoza without reference to a Jewish tradition, affecting him profoundly in spite of himself. The abstract structure of Einstein's great system presents a fascinating contrast with the brilliant empiricism and physical experiments of Rutherford. It is not too fanciful to relate Einstein to

the Jewish world outlook and the Jewish search for the absolute. Much more definitely we may say that the disproportionate numbers of Jews who have achieved distinction in all fields of thought may be accounted for by the high standards of education which the Jews have maintained for centuries.

When I spoke of the Jews as the protagonists of the sovereignty of the idea, and therefore as the teachers of freedom, I was not thinking of theories and philosophies; or, rather, I was thinking of these only as they are incorporated in human form, in the lives of men and women, and in social instruments. The Jewish contribution to human values, wherever the Jew has been true to his character, has issued from "being." Among Jews the notion of a philosopher who taught one system and lived according to another, who divorced himself from his theories, has always been unthinkable. A man was not considered a teacher merely because he was clever; if that which he said was not in keeping with the way he lived, and if the two together did not constitute an example, he could not be a teacher. For, it was argued, if he cannot teach himself, how

can he teach others? If that which he is displeases God and man, how can that which he says be of any value?

The desire to seek perfection, to overcome the physical, and find harmony of being, has been the affirmative note in Jewish history. Of course, it has not been a consistent note. It has been frustrated from without, it has faltered within.

But the miracle is, that it has not been stifled. It is still there, still active, still capable of much good. It is to be found wherever Jewish communities live in the tradition.

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Whether the affirmations of mankind will triumph over its negations, whether the creative will triumph over the destructive, one dare not, at this point in human history, prophesy too freely. But this much one can say: among those affirmations the one that issues from the long history of the Jews is of high value. As of old, the physical quantities involved are small in comparison with the vast problems of mankind; but as of old it may be that the influences so released by Jewish life may be out of all proportion to the physical quantities.

QUOTA-LESS N. Y. STATE UNIVERSITY URGED

ESTABLISHMENT of a state university in New York, which would include graduate and undergraduate schools as well as a network of junior colleges in communities throughout the state, was urged by spokesmen for the American Jewish Committee, American Jewish Congress and Anti-Defamation League, testifying at the first public hearing of the Temporary Commission on the Need for a State University.

The three organizations, which were represented by former Gov. Herbert Lehman, Dr. Stephen S. Wise and Justice Meir Steinbrink, respectively, also called for legislation to outlaw discriminatory practices by existing privately endowed institutions of higher learning in the state.

Among the barriers which prevent qualified persons in this state from ob-

taining a higher education, Governor Lehman stressed, are "widespread economic handicaps, overburdened educational plants, the inaccessibility of centers of education to persons remotely situated, and discriminatory practices." The denial of higher education to qualified students, "whether the denial is based upon economic handicaps or racial and religious discrimination or upon geographic circumstances, is harmful to the welfare of society," he emphasized.

Dr. Wise urged the commission "to frame recommendations which will serve to extend the facilities for higher learning in this state; to make such education economically accessible to all sections of our population; and to shatter the practice of racial and religious discrimination in all institutions of higher learning."

THE Jewish case, as herein considered is mainly the case advanced by the Jewish Agency, which by the terms of the mandate, has a special status with regard to Jewish interests in Palestine.

The Jewish case seeks the establishment of a Jewish state in Palestine and Jewish immigration into Palestine both before and after the creation of the Jewish state, subject only to the limitations imposed by the economic absorptive capacity of that state. In the Jewish case the issues of the Jewish state and unrestricted immigration are inextricably interwoven. On the one hand, the Jewish state is needed in order to assure a refuge for the Jewish immigrants who are clamoring to come to Palestine from the displaced persons camps and from other places in Europe, North Africa and the Near East, where their present plight is difficult. On the other hand, a Jewish state would have urgent need of Jewish immigrants in order to affect the present great numerical preponderance of Arabs over Jews in Palestine.

The Jewish case frankly recognizes the difficulty involved in creating at the present time a Jewish state in all of Palestine in which Jews would, in fact, be only a minority, or in part of Palestine in which, at best, they could immediately have only a slight preponderance. Thus the Jewish case lays great stress on the right of Jewish immigration, for political as well as humanitarian reasons. Special emphasis is therefore placed on the right of Jews to "return" to Palestine.

Aside from contentions based on biblical and historical sources as to this right, the Jewish case rests on the Balfour Declaration of 1917 and on the mandate for Palestine, which incorporated the Declaration in its preamble, and recognized the historic connection of the Jewish people with Palestine and the grounds for re-constituting the Jewish national home there.

It is the Jewish contention that the mandatory in Palestine became a trustee for the specific and primary purpose of securing the establishment of the Jewish national home by means of Jewish immigration, which must be facilitated, and by close settlement of the Jews upon the land, which must be encouraged, subject to certain safeguards.

This is the Historic Document That Dramatically Outlines Jewish History and Zionist Aspirations

THE JEWISH CASE AS PRESENTED BY U. N.

In their view the mandate intended that that the natural evolution of Jewish immigration, unrestricted save by economic considerations, might ultimately lead to a commonwealth in which the Jews would be a majority.

They regard the pledges to the Jews in the Balfour Declaration and the mandate as international commitments not to the Jews of Palestine alone, who were at the time only a small community, but to the Jewish people as a whole, who are now often described as the "Jewish nation."

They contend that there has been no change in conditions since these intentions were expressed, for the existence of an Arab majority was a fact well understood at the time when the legal and political commitments of the mandate were originally made.

The Jews, it is urged, have built in Palestine on the basis of faith in the international pledges made to the Jewish people, and they cannot be halted in mid-stream.

(a) The Jewish immigrants to Palestine, who are said to be merely returning to their homeland, are portrayed as having been primarily responsible for developing the economy of the country, for establishing an infant industry, for cultivating theretofore wastelands, for instituting irrigation schemes and for improving the standard of living of Palestine Arabs as well as Jews.

(b) The immigrant Jews displace no Arabs, but rather develop areas which otherwise would remain undeveloped.

They contend that no time limit was suggested for immigration or settlement. The mandate, it is claimed, was to be terminated only when its primary purpose, the establishment of the Jewish national home, had been fulfilled. That home will be regarded as having been established only when it can stand alone, for there can be no security for it unless it is free from Arab domination. Any

proposed solution, therefore, should insure the existence and continued development of the Jewish national home in accordance with the letter and the spirit of the international pledges made.

(a) The establishment of the Jewish home and state will, it is claimed, do no political injustice to the Arabs, since the Arabs have never established a government in Palestine.

(b) In the Jewish home and state the Arab population, which, as a result of accelerated Jewish immigration, will have become a minority population, will be fully protected in all of its rights on an equal basis with the Jewish citizenry.

Under the preamble of the mandate the principal Allied powers agreed, for the purpose of giving effect to the provisions of Article 22 of the Covenant of the League of Nations, to entrust to a mandatory the administration of the territory of Palestine. They also agreed that this mandatory should be responsible for putting into effect the Balfour Declaration. Article 2 of the mandate made the mandatory responsible for placing the country under such political, administrative and economic conditions as would assure: (a) the establishment of a Jewish national home, as laid down in the preamble, and (b) the development of self-governing institutions.

The obligation to assure the establishment of a Jewish national home was qualified by Article 6, which made the mandatory responsible for the facilitation of immigration and the encouragement of close settlement on the land.

There has been great controversy as to whether the obligations relating to the national home and self-governing institutions were equal in weight and also as to whether they were consistent with each other. Opinions have been expressed that, between these two obligations, the man-

date recognizes no primacy in order of importance and no priority in order of execution and that they were in no sense irreconcilable. According to other opinions, however, the primary purpose of the mandate, as expressed in its preamble and in its articles, was to promote the establishment of a Jewish national home, to which the obligation of developing self-governing institutions was subordinated.

The practical significance of the controversy was that, if the country were to be placed under such political conditions as would secure the development of self-governing institutions, these same conditions would in fact destroy the Jewish national home. It would appear that, although difficulties were anticipated, when the mandate was confirmed it was not clearly contemplated that these two obligations would prove mutually incompatible. In practice, however, they proved to be so. The conflict between Arab and Jewish political aspirations, intensified by the growth of Arab nationalism throughout the Arabic-speaking countries and by the growth of anti-Semitism in some European countries, excluded any possibility of adjustment which would allow the establishment of self-governing institutions. Had self-governing institutions been created, the majority of the country, who never willingly accepted Jewish immigration, would in all probability have made its continuance impossible, causing thereby the negation of the Jewish national home.

It is part of the Jewish case that any restriction on immigration other than economic considerations is illegal and in violation of the provisions of the mandate. Article 6 of the mandate made the mandatory responsible for facilitating Jewish immigration under suitable conditions, while insuring that the rights and position of other sections of the population were not prejudiced. No other restriction was provided thereon.

By 1922 the mandatory construed Article 6 to mean that Jewish immigration could not be so great in volume as to exceed whatever might be the economic capacity of the country to absorb new arrivals. This interpretation was accepted by the executive of the Zionist Organization and, thus, by construction, a restriction of the general terms of the article was established.

The Jewish contention that the man-

date intended that the natural evolution of Jewish immigration might ultimately lead to a commonwealth in which Jews would be a majority raises the question as to the meaning of "national home."

The notion of the national home, which derived from the formulation of Zionist aspirations in the 1897 Basle program,⁹ has provoked many discussions concerning its meaning, scope and legal character, especially since it has no known legal connotation and there are no precedents in international law for its interpretation. It was used in the Balfour Declaration and in the mandate, both of which promised the establishment of a "Jewish national home" without, however, defining its meaning. The conclusion seems to be inescapable that the vagueness in the wording of both instruments was intentional. The fact that the term "national home" was employed, instead of the word "state" or "commonwealth," would indicate that the intention was to place a restrictive construction on the national home scheme from its very inception. This argument, however, may not be conclusive since "national home," though not precluding the possibility of establishing a Jewish state in the future, had the advantage of not shocking public opinion outside the Jewish world, and even in many Jewish quarters, as the term "Jewish state" would have done.

What exactly was in the minds of those who made the declaration is speculative. The fact remains that, in the light of experience acquired as a consequence of serious disturbances in Palestine, the mandatory, in a statement on "British Policy in Palestine," issued on 3 June 1922 by the Colonial Office, placed a restrictive construction upon the Balfour Declaration.

The statement recognized for the first time "the ancient historic connection" of the Jews with Palestine and declared that they were in Palestine "as of right and not on sufferance." It, however, excluded in its own terms "the disappearance or subordination of the Arabic population, language or customs in Palestine" or "the imposition of Jewish nationality upon the inhabitants of Palestine as a whole," and made it clear that in the eyes of the mandatory power the Jewish national home was to be founded in Palestine and not that Palestine as a whole was to be converted into a Jewish national home.

It should be noted here that this construction, which restricted considerably the scope of the national home, was made prior to the confirmation of the mandate by the Council of the League of Nations[†] and was formally accepted at the time by the Executive of the Zionist Organization in its capacity as the "appropriate Jewish agency" provided for in Article 4 of the mandate.[‡]

Nevertheless, neither the Balfour Declaration nor the mandate precluded the eventual creation of a Jewish state. The mandate in its preamble recognized, with regard to the Jewish people, the "grounds for reconstituting their national home." By providing as one of the main obligations of the mandatory the facilitation of Jewish immigration, it conferred upon the Jews an opportunity, through large-scale immigration, to create eventually a Jewish state with a Jewish majority.

Both the Balfour Declaration and the mandate involved international commitments to the Jewish people as a whole. It was obvious that they were not limited only to the Jewish population of Palestine, since at the time there were only some 80,000 Jews there.

This would imply that all Jews in the world who wish to go to Palestine would have the right to do so. This view, how-

The Shanghai Project

UNITED Service for New Americans is spending \$1,000,000 in 1947 for its West Coast program of reception, relief and resettlement services for European refugees coming to the United States from Shanghai, it was revealed by Edwin Rosenberg, president of the organization, in a report to community leaders throughout the country.

More than 4,400 Jewish refugees have already entered the United States through San Francisco, Mr. Rosenberg reported, with hundreds more arriving every month. This city has become a major "port of hope" for people who fled Nazi persecution in Europe before the war, and were stranded in the Far East for years under Japanese occupation. The Shanghai project, which is "carried out in cooperation with the JDC, is probably the outstanding example in the world today of actual progress toward clearing up one of the major post-war centers of Jewish homelessness and distress," he declared.

ever, would seem to be unrealistic in the sense that a country as small and poor as Palestine could never accommodate all the Jews in the world.

When the mandate was approved, all concerned were aware of the existence of an overwhelming Arab majority in Palestine. Moreover, the King-Crane report, among others, had warned that the Zionist program could not be carried out except by force of arms. It would seem clear, therefore, that the provisions of the mandate relating to the Jewish national home could be based only on the assumption that sooner or later the Arab fears would gradually be overcome and that Arab hostility of the terms of the mandate would in time weaken and disappear.

This seems to have been the basic assumption, but it proved to be a false one, since the history of the last twenty-five years has established the fact that not only the creation of a Jewish state but even the continuation of the building of the Jewish national home by restricted immigration could be implemented only by the use of some considerable force. It cannot be properly contended that the use of force as a means of establishing the national home was either intended by the mandate or implied by its provisions. On the contrary, the provisions of the mandate should preclude any systematic use of force for the purpose of its application. In its preamble, the mandate states that the principal Allied powers agreed to entrust Palestine to a mandatory for the purpose of giving effect to the provisions of Article 22 of the Covenant of the League of Nations, and the guiding principle of that article was the well-being of the peoples not yet able to stand by themselves.

It has been suggested that the well-being of the indigenous population of Palestine might be insured by the unfettered development of the Jewish national home. "Well-being," however, in a practical sense, must be something more than

a mere objective conception, and the Arabs, thinking subjectively, have demonstrated by their acts their belief that the conversion of Palestine into a Jewish state against their will would be very much opposed to their conception of what is essential to their well-being. To contend, therefore, that there is an international obligation to the effect that Jewish immigration should continue with a view to establishing a Jewish majority in the whole of Palestine would mean ignoring the wishes of the Arab population and their views as to their own well-being. This would involve an apparent violation of what was the governing principle of Article 22 of the Covenant.

That the Jews have performed remarkable feats of development in Palestine cannot be denied. The fact remains, however, that there may be serious question as to the economic soundness of much of this achievement, owing to the reliance on gift capital and the political motivation behind many of the development schemes with little regard to economic considerations.

That Jews would displace Arabs from the land were restrictions not imposed would seem inevitable, since, as land pressures develop, the attraction of Jewish capital would be an inducement to many Arabs to dispose of their lands. Some displacement of this nature has already occurred.

It would appear that the clear implication of the Jewish contention that the national home can be safeguarded from

Arab domination only when it can stand by itself is that an independent Jewish state in all or part of Palestine is the only means of securing the promise of the mandate for a Jewish national home. Even a bi-national state, on a parity basis, unless there were extensive international guarantees, would not seem to meet the Jewish contention.

The Jewish assurance that no political injustice would be done to the Arabs by the creation of a Jewish state in Palestine, since the Arabs have never established a government there, gains some support from the fact that not since 63 B.C., when Pompey stormed Jerusalem, has Palestine been an independent state. On the other hand, the fact remains that today in Palestine there are over 1,200,000 Arabs, two-thirds of the population, who oppose a Jewish state and who are intent on establishing an independent Arab state.

Any solution assuring the continued development of the Jewish national home in Palestine would necessarily involve continued Jewish immigration, the postponement of independence and also an administration by a third party, at least until the Jewish people become a majority there. Such a solution would have to be enforced in view of the opposition of the Arab population. Many Jews contend that, if given the opportunity, the Jews alone could defend a Jewish state. Even this, however, envisages the possibility of a violent struggle with the Arabs.

ANTI-SEMITISM FLARING IN ENGLAND

ALONDON Court sentenced three fascists to 28-day jail terms for assaulting Jews during a meeting of the fascist British Ex-Servicemen's League.

In pronouncing sentence, Magistrate W. Blake Rodgers stressed the fact that the Jews were attacked as Jews. "That's a state of affairs which cannot be tolerated in any country which claims to be civilized," he added. Rodgers dismissed cross summonses for alleged assault brought by the three accused against two of their Jewish victims.

Earlier Jeffrey Hamm, leader of the League, was released on bail on charges of having made inflammatory anti-Jewish speeches.

Meanwhile, the Westminster City Council refused to discuss a resolution on fascist and anti-Semitic activities submitted by a left-wing member of the council. Mayor Greiville Howard, although admitting that anti-Jewish provocations are the concern of the general public, ruled that the resolution was out of order, on the grounds that no anti-Semitic incidents had occurred in the Westminster area. The ruling is being challenged by the Westminster Trades Council executive, which passed a resolution requesting the City Council to associate itself with other London councils seeking legislation to ban fascist activities.

⁶ "Zionism strives to create for the Jewish people a home in Palestine secured by public law."

⁷ The mandate was confirmed on 24 July, 1922.

⁸ The relevant resolution runs as follows: "The Executive of the Zionist Organization, having taken note of the statement relative to 'British Policy in Palestine', transmitted to them by the Colonial Office, under date June 3, 1922, assured His Majesty's Government that the activities of the Zionist Organization will be conducted in conformity with the policy therein set forth."

NEWS OF THE MONTH

THE Jewish National Council in Palestine again called on the Yishuv to be ready to meet any possible disorders, at the same time that it appealed to the Arabs for peace. The secretariats of the Palestine Labor Party and the Histadruth also issued "mobilization orders." The Labor Party held a special conference to map new security precautions and to discuss the steps that will have to be taken prior to Britain's withdrawal.

The executive committee of the Council met to discuss implementation of the mobilization plans worked out by the Haganah in preparation for Arab violence. The executive also decided to send appeals to the U.N., the U. S. and Britain, asking that order be maintained.

Mayor Oved Ben Ami of Nathanya was released from the Latrun detention camp, where he had been confined since August 5, when the municipal heads of Tel Aviv, Ramat Gan and Nathanya were arrested, together with a number of Revisionist leaders. Mayors Rokach of Tel Aviv and Krinitzi of Ramat Gan were freed on September 11. Ben Ami was taken directly from the camp to Nathanya. No explanation for his release was given.

Persistent reports from the Arab League council meeting in Lebanon that a provisional government for Palestine had been set up, composed mainly of members of the Palestine Arab Higher Executive, said that its composition would be announced within a few days. The reports say the "government" has already appointed district commanders to take over when the British leave.

It is learned that two British battalions in Galilee will soon be withdrawn, one to Affuleh, the other to Tiberias, which are now garrisoned by units of the Arab Legion.

Since there have been clashes between settlers in Galilee and legionnaires, the Haganah has reinforced its security pro-claiming that some Syrian units had arrived on Palestine's northern border.

visions in Galilee. However, a Haganah source insisted that these steps were not taken with a view to meeting a possible border attack, because it is believed accounts of Arab troops from Syria, Lebanon and Egypt moving against Palestine are exaggerated out of all proportion to the facts, although reports tonight

(A British Foreign Office spokesman

declared in London that if a threat of war developed in Palestine, Britain might consider placing the matter before the United Nations, but added that no such threat had developed. Asked whether, in the event of an armed conflict, Britain would halt the delivery of arms to Iraq, Egypt and Transjordan under the treaties of alliance made with these states, the spokesman replied Britain might consider that possibility.)

The Palestine Government issued a communique denying any knowledge of Arab troop movements along the borders of Palestine. "In view of persistent

LATE NEWS

AS THIS issue of the *Review* goes to press, Britain has given notice that it will withdraw from Palestine by March, 1949, if the U. N. fails to settle the Palestine problem, and the U. N. has set up two committees, one to study the partition proposals and the other to survey the Arab plan for an independent Palestine, both committees to bring in their reports by October 29. An extension may be asked for.

The United States espoused the cause of partition in Palestine in a speech by Herschel Johnson before the United Nations Ad Hoc Committee on Palestine.

The statement, which had been awaited for the longest time by Jews and non-Jews, Zionists and non-Zionists, placed the United States Government in support of the UNSCOP majority recommendations and the group's unanimous decisions. However, he asked for some geographic modifications and for guaranteed access to ports and water and power facilities for Jews and Arabs equally in the whole of Palestine.

The attitude of the American Government with regard to implementation of the U. N. decision on Palestine was outlined so as to leave no doubt that the United States is not only willing to participate in a U. N. program to meet economic and financial problems during the transition period, but also to assist in the formation of any international force which the U. N. may recruit on a volunteer basis to maintain order in Palestine until the Jewish and the Arab states are established.

Finally, he emphasized that the American delegation feels that the General Assembly must recommend a final solution of the Palestine problem at this session.

The Soviet Government also endorsed the partitioning of Palestine into Jewish and Arab states, and thus virtually guaranteed that the UNSCOP partition plan will get the necessary two-thirds majority in the General Assembly.

The Soviet statement, delivered before the Ad Hoc Committee on Palestine by S. K. Tsarapkin, was welcomed by the American and other delegations and by Jewish leaders. Herschel Johnson issued a statement praising the Soviet position and stressing that on basic principles it was "very similar" to the American stand.

Pointing out that "if the General Assembly will at this session decide on the question of the creation of an Arab and a Jewish state, it will be a great step forward in the solution of the Palestine question," the Soviet delegate emphasized that while supporting in principle the UNSCOP majority recommendations, the USSR believes that there are a number of points which require "evaluation" and revision.

The French Foreign Office issued a special communique declaring that on the question of partition or a federal state in Palestine, "France must consider the wishes of the Arabs. Despite Russian-American agreement for partition, France must reserve its decision, wishing to safeguard Moslem interests." The French delegation at Lake Success is expected to abstain from voting.

rumors of Arab troop concentrations on Palestine's northern borders, we are asked to state emphatically that the government has no knowledge of such troop concentrations," the communique said.

THE reported concentrations along various Palestine frontiers is seen in Palestine as a logical part of the Arab propaganda offensive against the United Nations. It caused no stir in Palestine, least of all in Haganah circles. There is some apprehension among the Jews, however, that the United Nations may be taken in by what appears to be an attempt on the part of the ex-Mufti of Jerusalem to create a "Munich" atmosphere in the best tradition of Hitler.

Of real concern to the Jews is the fact that Arab soldiers of the Transjordan Frontier Force replaced British troops on Palestine's northern frontier. This makes it easier for Syrian bands to attack Jewish settlements and more difficult for the Jews to defend themselves. Jewish sources fear that the Transjordan troops might join the attackers. A Transjordan battalion which moved up from Samakh at the south end of the sea of Galilee now commands the Khalisa cross-roads connecting Jewish settlements in the north Hula region, near the Syrian-Lebanese frontiers, with the rest of Palestine. It likewise commands the road at Rosh Pinah, near Safad, along which Jewish reinforcements would have to come in the event of attacks on Jewish settlements in the area.

If the Arab states clearly indicate their intentions of marching on Palestine, the Jewish Agency may ask the English Foreign and Colonial Offices what the British will do in such an eventuality, it was reported in London. It is possible that the Zionists will ask both the British Government and the United Nations to take some action to prevent outside aggression against the Jewish sections of Palestine following British withdrawal.

In a statement issued in London, the Jewish Agency office expressed confidence that the U.N. will settle the "form of evacuation by Britain until a new administration is established," and pointed out that the Arab states, which are members of the U.N., would be bound to abide by the decision. However, should the Arabs resort to force, the Jews in Pal-

estine, as well as in the rest of the world, will "use their natural right to defend themselves," the statement added.

Queried concerning a statement by Azzam Pasha, secretary-general of the Arab league, to the effect that former British officers would serve with the Arab armies, the spokesman said that officers on the reserve list were prohibited from serving from foreign armies, but others could do so.

An authoritative source here said that the British-commanded Transjordan Arab Legion would be withdrawn from Palestine when Britain evacuates the country, since the unit is presently under British command on loan from King Abdullah, and comprises part of the British armed forces in Palestine.

Judge Morris Rothenberg, president of the Jewish National Fund, reported that the land-buying agency had acquired more than 63,000 dunams (approximately 16,000 acres) of land in Palestine during the past year, bringing total JNF holdings to more than 928,000 dunams. In the coming year, he said, the Jewish National Fund intends to begin the building of an urban center in the Negev and "to participate in the acquisition of another very valuable holding in a part of Palestine which for the present must remain undisclosed."

EXPRESSING paramount concern for the safeguarding of the rights of Jews to immigrate to and purchase land in Palestine, the executive committee of the American Jewish Committee endorsed the United States position in support of the partition of Palestine.

Following a review of the Palestine question by former Judge Joseph M. Proskauer, president of the organization, the committee pledged all possible aid to the United States and to the United Nations to help attain a speedy solution of the Palestine problem along the lines of the basic plan approved by the U. S. delegation to the U.N.

DR. CHAIM WEIZMANN, addressing a Combined Jewish Appeal conference here during the week-end, declared that the establishment of a Jewish state in Palestine is not only a question of humanitarian concern for refugees, but also of the redemption of the Jewish people.

"Without Palestine, without an inde-

pendent Jewish Palestine, we lack the material props of our national existence," he stated. "The support which the Jews of America are making available at the present time through the United Jewish Appeal is vital for the expansion of the Palestine program. With financial help from the United States, new areas of development are being opened up in Palestine, new industries are being established and new housing and new rural settlements are being built."

THE Polish Consulate in Jerusalem was bombed in what was thought to be an Arab reply to the pro-Jewish statement made at the U.N. by the Polish delegation. The blast caused slight damage and no casualties.

Archbishops of Canterbury and Westminster Help Combat Anti-Semitism

PLANS for combatting anti-Semitism in Europe and for bettering relations between Christians and Jews were outlined in London at a conference arranged by James N. Rosenberg, a member of the executive board of the American National Conference of Christians and Jews.

Principal speaker at the meeting, which was attended by prominent Christian and Jewish laymen, was Dr. Everett Clinchy, president of the National Conference.

The participants in the conference included representatives of the Archbishop of Canterbury, the Catholic Archbishop of Westminster, Lord Reading, Sir Robert Waley-Cohen, Leonard Stein, Neville Laski, Leonard Montefiore, and other leading figures in industry, law and religion. Representatives of the American and Swedish embassies were also present.

A CERTIFICATE of Appreciation from the War Department to the Division of Religious Activities of the National Jewish Welfare Board for its aid in "the procurement and endorsement of chaplains for service in the army and of the various forms of aid and encouragement extended to them in the performance of their duties," was presented in New York at a regular meeting of the Division, held at the JWB headquarters.

NEWS OF THE CENTER

Rabbi Saltzman to Preach on the Function of the Rabbi this Friday Night

THIS Friday night, October 31st, at our late Friday evening services the sermon will be preached by Rabbi Manuel Saltzman who was formally installed last Friday evening as the Assistant Rabbi of our Center. At the formal services he responded briefly to the message which Rabbi Levinthal presented. This Friday night he will speak more at length on the role of the rabbi in Jewish life in America as he sees it. He will preach on the subject "The American Rabbi in Israel."

Cantor Sauler will render a vocal selection and lead in the congregational singing. All members and their friends are cordially invited.

Advance Notice

NEXT Friday night, November 7th, at our late services Rabbi Levinthal will preach on the subject "The Balfour Declaration—The Story of a Dream, a Struggle and Fulfillment"; in honor of the 30th anniversary of the issuance of this historic document.

Institute of Jewish Studies for Adults Now Open

A LARGE gathering of men and women attended the formal opening of our Institute of Jewish Studies for Adults last Thursday evening and great enthusiasm was shown by the men and women present. All of the courses will have large groups of interested students. Courses are offered in the Hebrew language (elementary and advanced); Yiddish language; Bible; Jewish religion; History and Talmud. These courses will be given as in the previous years on Tuesday and Thursday evenings and special courses for women will be given on Wednesday mornings. A new class is being formed in the mornings for women who want to learn how to read the prayer book and to become familiar with the contents of our prayer book.

All men and women who are interested should please enroll as early as possible. For further information, please call the registrar, Mrs. Rabinowitz, either on the telephone or personally.

RECORD HEBREW SCHOOL REGISTRATION

THE registration for the current term is the largest our school has had. 297 students are registered in the Hebrew School and 300 in the Sunday School.

Beginners' classes were restricted to those who had not attained their eleventh birthday as of September, 1947. As of September, 1948, beginners' classes will be limited to those who have not reached their tenth birthday, thus assuring at least three years of preparation prior to Bar Mitzvah.

An impressive induction ceremony, before an audience of 600, was held for the new students of the Hebrew School at the Simchat Torah celebration on Monday, October 6, 1947. Students were prepared for the ceremony by Mrs. Weinreb, Mrs. Beder and Mr. Edelheit. The invocation was delivered by Rabbi Manuel Saltzman. New students were given the honor of participating in the traditional *Hakafah* or Torah procession. Other features of the Simchat Torah celebration were a playlet prepared by class 3A-2 under the direction of Mrs. Zusman, and a story by Mr. Edelheit. Mr. Julius Grossman prepared the musical part of the program and Rabbi Mordecai H. Lewittes presided. A committee representing the P.T.A. under the presidency of Mrs. Julius Kushner, helped with the distribution of Simchat Torah flags and refreshments. This was the first time such a celebration has been arranged for Simchat Torah. In view of the enthusiastic reaction of parents and students, such a celebration will probably become one of the outstanding annual events on our school calendar.

Our high school branch, consisting of the Consecration, Post Bar Mitzvah and Post Graduate classes, continues to develop. The Post Graduate Class which started in 1946 as an innovation has now become a permanent part of our school. Under the direction of Mrs. N. Cohen and Mr. George Epstein, the students devote three hours every Sunday to a study of Hebrew Literature, Bible and Jewish history. The following are enrolled:

Shirley Aronow, Anita Brown, Julia Heimowitz, Judith Klein, Ruth Klinghoffer, Isabel Miller, Arnold Monto, Irwin Nelson, Sandor Schaeffer, Doris Shapiro, Robert Stachenfeld, Alex Sterman, Stanley Strauss and Eleanor Zelvlin.

To make provision for high school students who are candidates for Hebrew School graduation, but who cannot attend during the afternoon, a special class has been formed which meets on Wednesday evening and Sunday morning. Mr. Shpall is the instructor.

The first Sunday School Assembly was held on Sunday, October 12, 1947. Mr. Julius Grossman led in the singing of Succoth-songs, while Rabbi Lewittes narrated a story about the exploits of the Wise Men of Chelm.

Club News

THE junior and intermediate clubs have gotten off to a very auspicious start. Registration for both departments is very good and most clubs are almost filled to their capacity. The opening meeting which was held on Saturday evening, October 11th, was climaxed by a rally which featured films and community songs in Hebrew and English led by Mr. Julius Grossman, Musical Advisor. Election of club officers and the inception of the club gymnasium program marked the second meeting on October 18th. The list of newly elected officers will be published in the next issue of the *Review*. Plans are being prepared for a program integrating religion, Zionism and recreation. The following is a list of the clubs and their leaders: Shomrim — David Goldwasser; Tzofim — William Rosenthal; Maccabees — M. Rose; Vivaltes — Chaya Weisgal; Candle-Lites—Judith Abelson; Athletics — Alvin Goldberg; Swimming — Donald Adolph; Leo Shpall, Junior Club Advisor; Inta-League Boys — Herbert Kummel; Inta-League Girls—Anita A. Schmerler; Irvin Rubin—Inta-League Club Advisor; Club Program Supervisor—Rabbi Manuel Saltzman.

APPLICATIONS FOR MEMBERSHIP

- ABELL, MISS NANCY
Res. 100 East 21st St.
Widow
- ABRAMS, NATHAN
Res. 37 Tapscott St.
Bus. Delicatessen, 26a Sutter Ave.
Single
Proposed by Jack Marcus
- ADELMANN, MILTON
Res. 129 East 94th St.
Bus. Printing, 1140 Broadway
Married
Proposed by B. J. and Morton Adelman
- ALBERT, MISS FLORENCE
Res. 287 Hart St.
Proposed by Morris Miller,
Jacob S. Doner
- ALBERT, MISS LEAH
Res. 287 Hart St.
Proposed by Morris Miller,
Jacob S. Doner
- BERGER, MILTON
Res. 555 Crown St.
Bus. Lawyer, 277 Broadway
Single
Proposed by Sam Rettinger,
Lewis J. Scher
- BERNSTEIN, JACK
Res. 196 Rockaway Parkway
Bus. Covered Buttons, 32 W. 38th St.
Married
Proposed by A. J. Stelzer,
Morris Miller
- BETTENS, SAMUEL
Res. 301 East 38th St.
Bus. Export & Import, 60 E. 42nd St.
Single
Proposed by Rubin Gralla,
Geo. C. Aronchick
- BLACK, MILTON
Res. 1193 Carroll St.
Bus. Attorney, 40 Wall St.
Married
Proposed by Moe Levy,
M. D. Wender
- BLOCH, IRVING
Res. 368 Midwood St.
Bus. Watches, 587 Fifth Ave.
Married
Proposed by Abe Barzo, Abe Mann
- BRANDT, MISS MILDRED
Res. 458 Jerome St.
- BACHMAN, MISS NAOMI
Res. 358 Lincoln Rd.
Proposed by Morris Dershowitz,
Milton Heller
- COHAN, DAVID
Res. 777 St. Marks Ave.
Bus. Ind. Adhesives, 425 Greenp't Av.
Married
Proposed by Louis A. Berk,
Abr. Winter
- COHEN, AARON
Res. 1365 East New York Ave.
Bus. Bookkeeper, 15 W. 47th St.
Single
Proposed by I. F. Miller,
Moe Albert
- COHEN, MISS PHYLLIS
Res. 1223 East 8th St.
Proposed by Morris Dershowitz,
Milton Heller
- COMART, RAY F.
Res. 701 Empire Blvd.
Bus. Student
Single
- DROGIN, JESSE
Res. 765 Eastern Parkway
Bus. Leather Goods, 30 E. 33rd St.
Single
Proposed by Jerome D. Simonson,
Dr. J. Cholodenk
- DROGIN, MISS TOBY
Res. 765 Eastern Parkway
Proposed by Jerome B. Simonson,
Dr. J. Cholodenk
- DUCHOWNY, MISS PHYLLIS
Res. 1281 Eastern Parkway
- DRUCKLER, IRWIN M.
Res. 318 Legion St.
Bus. Student
Proposed by Hilda Stern
- DUBOFF, JACK M.
Res. 1506 Pitkin Ave.
Bus. Ins. Adjuster, 1797 Pitkin Ave.
Married
Proposed by Lawrence Meyer
- EISEMAN, HARRY A.
Res. 305 East 34th St.
Bus. Ass't Principal, J.H.S. 149
Proposed by Irv. Wallace,
Milton Chasin
- EISENBERG, SAM
Res. 455 Schenectady Ave.
Bus. Chain Stores, 108 W. 39th St.
Married
Proposed by Frank Litwin
- EISENSTADT, HAROLD
Res. 960 Sterling Pl.
Bus. Underwear, 44 E. 32nd St.
Married
- EISNER, MISS TESSIE
Res. 1430 Ocean Ave.
Proposed by Jerry Jacobs,
Ben Nelson
- FLINBERG, MISS ELEANOR
Res. 499 DeKalb Ave.
Proposed by Richard L. Cohen,
Harry Zucker
- FRINGOLD, SEYMOUR
Res. 156 East 94th St.
Bus. Containers, L. I. C.
Married
Proposed by B. J. and Morton Adelman
- FRIEDLAND, JACK
Res. 879 Lenox Road
Bus. Fixtures, 341 W. 38th St.
Married
Proposed by Emanuel Neustadter,
Irv. Lerner
- FRIEDMAN, BERNARD
Res. 1239 Carroll St.
Bus. Insurance, 500—5th Ave.
Proposed by Julius Eisenberg,
Dr. S. T. Markoff
- FRIEDMAN, MISS BETH
Res. 1577 Carroll St.
Proposed by Edw. E. Stashin,
Louis D. Liskin
- FERSKO, GEORGE
Res. 640 Empire Blvd.
Bus. Furniture, 1237 Fulton St.
Single
- GALLANT, MISS FLORENCE
Res. 652 Bradford St.
Proposed by Henry Feit
- GARFINKLE, WILLIAM
Res. 1745 President St.
Bus. Restaurant, 206 W. 23rd St.
Married
Proposed by Louis Kotimsky
- GARTNER, BERNARD
Res. 1042 Bergen St.
Bus. Export, 75 West St.
Married
Proposed by Jos. Glassberg
- GILMAN, MISS GERTRUDE
Res. 3817—12th Ave.
Proposed by I. Joseph Geduld
- GOLDFARB, MISS MILDRED
Res. 969 Carroll St.
- GOLDFARB, MISS TESSIE
Res. 969 Carroll St.
- GOLDSTEIN, GUSSIE
Res. 658 Montgomery St.
Widow
Proposed by Sol Sussman
- GOLDSTEIN, MISS MURIEL
Res. 185 Beach 149th St.
Proposed by Raymond Lipshutz,
Sidney Goldstein

- GOLDSTEIN, Miss SYLVIA G.
Res. 298 East 95th St.
Proposed by Jerome J. Weiner,
Eddie Weiner
- GOODMAN, MAX
Res. 431 Sterling St.
Bus. Produce, 12 Bronx Term. Mkt.
Married
Proposed by Dr. H. Katz,
S. Schoenfeld
- GOODY, Miss ELEANOR
Res. 131 East 21st St.
Proposed by David Rubenstein,
David Feinberg
- GRANOWSKY, BERNARD
Res. 620 East 40th St.
Bus. Insurance
Married
Proposed by Center Academy
- GREENBLATT, JEROME
Res. 414 Crown St.
Bus. Furs, 393—5th Ave.
Married
Proposed by Jos. Heimowitz,
Mrs. J. D. Posner
- GREYSTONE, IRWIN J.
Res. 1138 Eastern Parkway
Bus. Student
Single
Proposed by Dr. Norman W. Greystone,
Seymour Goldberg
- HABER, IRVING, J.
Res. 79 No. Oxford St.
Bus. Merchandising, 505—8th Ave.
Single
Proposed by Herbert M. Haymes
- HARROW, Miss RUTH
Res. 489 Eastern Parkway
Proposed by Geo. Feldman,
Philip Amster
- HECHT, MORRIS
Res. 547 Howard Ave.
Bus. Exporters, 19 W. 31st St.
Single
Proposed by Sam Rettinger,
Rosalind Berger
- HELFMAN, LOUIS
Res. 645 Lefferts Ave.
Bus. Drugs, 410 Tompkins Ave.
Married
- HELD, PHILIP D.
Res. 1396 Carroll St.
Bus. Lawyer, 152 W. 42nd St.
Married
Proposed by Center Academy
- HERMAN, Miss TOBY
Res. 1023 DeKalb Ave.
Proposed by I. Joseph Geduld,
Nathan Lewis
- KATZ, IRVING
Res. 215 Sterling St.
Bus. Children's Dresses, 1333 B'way.
Single
Proposed by Herbert Kummel,
Philip M. Kitay
- KAY, DAVID
Res. 100-10—67th Road
Bus. Venetian's Blind Supp.,
128 Imlay St.
Married
Proposed by Harold J. Silver,
Geo. Feldman
- KETOVER, CHUCK
Res. 526 East 54th St.
Bus. Auto Accessories
Married
Proposed by Dr. H. Schenkman
- KIRSCH, HERBERT
Res. 699 Montgomery St.
Bus. Leather Goods, 15 E. 32nd St.
Single
- LEDERMAN, EUGENE
Res. 1809 Albemarle Rd.
Bus. Blouses, 132 W. 36th St.
Married
Proposed by Center Academy
- LENER, Miss SHIRLEY
Res. 1804 Sterling Pl.
Proposed by Emanuel Neustadter,
Irv. Lerner
- LEVY, LAWRENCE
Res. 1568 President St.
Bus. Cloth Mfg., 34 Franklin Ave.
Single
Proposed by Chas. Saifer,
Ralph D. Lewis
- LITVAK, DR. ABRAHAM M.
Res. 1145 Eastern Parkway
Bus. Physician
Married
Proposed by Dr. Reuben Finkelstein
- LOVETT, GUSTAVE
Res. 135 Hawthorne St.
Bus. Teacher, Stuyvesant H. S.
Married
Proposed by Center Academy
- MARCUS, DAVID O.
Res. 3250 Coney Island Ave.
Bus. Labels, 118 Knickerbocker Ave.
Single
Proposed by Eddie and Jerry Weiner
- MARDER, Miss ANNE
Res. 1009 Eastern Parkway
- MARGOLIS, SAMUEL
Res. 730 Saratoga Ave.
Bus. Acc't., 201 Gardner Ave.
Single
Proposed by Jerome J. Weiner,
- Jerry Jacobs
- MYRSON, LOUIS
Res. 199 Amboy St.
Bus. Shoes, Saks Fifth Ave.
Single
Proposed by Leo Kaufmann,
Michael Kahn
- MILLER, HERMAN
Res. 436 New York Ave.
Bus. Used Cars, 1611 Coney Is. Ave.
Married
Proposed by Dr. Henry Plotkin,
Joseph Goldberg
- MORRIS, Miss HELEN L.
Res. 505—8th Ave.
- NECHAMKUS, GEORGE
Res. 223 Lenox Road
Bus. Plumbing & Heating,
637 E. Park Ave.
- Single
- NEPON, RICHARD D.
Res. 395 Troy Ave.
Bus. Bookkeeper, Gimbel's
Single
- ODES, Miss MIRIAM
Res. 28 Sterling St.
Proposed by Esther Slotkin
- OPPENHEIM, Miss BERNICE
Res. 676 Ralph Ave.
Proposed by Dorothy Kaplan,
Herbert Kummel
- PECKMAN, BENJAMIN
Res. 1354 President St.
Bus. Baker Supp., Maspeth, L. I.
Married
Proposed by Center Academy
- PENN, MURRAY CHARLES
Res. 2 Stoddard Pl.
Bus. Student
Single
- PERSON, PEARL
Res. 220 Rogers Ave.
Proposed by Dr. M. S. Elsbeg
- RIETMAN, HERMAN E.
Res. 97 Brooklyn Ave.
Bus. Engineer, U. S. Navy
Married
Proposed by Center Academy
- RESNICK, GEORGE
Res. 301 Sterling St.
Bus. Accountant, 55 W. 42nd St.
Married
Proposed by Michael Bromberg
- RIFFMAN, ELMER
Res. 442 Decatur St.
Bus. Table Pads, 3140 Fulton St.
Single
- ROOSIN, IRVING
Res. 95 Buckingham Road

- Bus. Builder, 218—7th Ave.
Married
Proposed by Abe Mann,
Judah Trotzky
- ROSEN, ELIAS L.
Res. 707 Beverly Road
Bus. Hosiery, 328 Grand St.
Married
Proposed by Simon and Benjamin Katz
- ROSENBLATT, Miss JOYCE
Res. 763 Eastern Parkway
- ROSS, Miss HELEN H.
Res. 514 Montgomery St
Proposed by Abe Mann
- ROTHMAN, ALVIN
Res. 365 New York Ave.
Single
Proposed by Joseph Meisel
- ROTHMAN, CHARLES
Res. 365 New York Ave.
Bus. C. P. A., 551—5th Ave.
Married
Proposed by Joseph Meisel
- SAFFER, SIDNEY H.
Res. 575 East 53rd St.
Bus. Clothing, 116 West 23rd St.
Married
Proposed by Louis Saffer
- SCHUCKMAN, MOE
Res. 469 Jerome St.
Bus. Projectionist, Gates Thea.
Single
Proposed by Abr. Miller,
Rubin Gralla
- SEERMAN, Miss BERNICE SELMA
Res. 1024 Montgomery St.
Proposed by Hyman Rosen,
Samuel Schiffman
- SERMAN, JERRY LEONARD
Res. 1024 Montgomery St.
Bus. Buttons, 250 W. 36th St.
Single
Proposed by Wallace Rosenwach,
Julia Fox
- SHAPIRO, SOL N.
Res. 365 New York Ave.
Bus. Groceries, 233 Norwood Ave.
Married
Proposed by Center Academy
- SHAPIRO, SIDNEY
Res. 12 Martense St.
Bus. Paper, 3611—14th Ave.
Married
- SILBEROWSKY, MILTON
Res. 1651 Park Pl.
Bus. Lawyer, Municipal Bldg., N. Y.
Single
Proposed by Samuel Albert,
Saul Zolot
- SILVOWITZ, SAMUEL
Res. 12 Crown St.
Bus. Importer, 80 Wall St.
Married
Proposed by Morris Miller,
Jos. Goldberg
- SEGEL, S. I.
Res. 990 President St.
Bus. Uniforms, 4 Washington Pl.
Married
Proposed by Samuel L. Pomerantz,
Frank Schaeffer
- SILBER, DR. MURRAY
Res. 200 Sullivan Pl.
Bus. Physician, 446 Kingston Ave.
Married
Proposed by Dr. Max Goldstein,
Dr. Norman Smith
- SILVER, EDWARD J.
Res. 1306 Albemarle Rd.
Bus. Chief Asst., Dist. Attorney
Married
Proposed by Center Academy
- SLEVENSKY, REUBEN
Res. 96 Newport St.
Bus. Sportswear, 1 W. 34th St.
Single
Proposed by Leo Kaufmann,
Michael Kahn
- SIMON, Miss SYLVIA
Res. 489 Eastern Parkway
Proposed by Geo. Feldman,
Philip Amster
- SOMMER, LARRY
Res. 297 East 92nd St.
Bus. Dresses, 245 W. 27th St.
Married
Proposed by Center Academy
- STRUNG, MORRIS R.
Res. 12 East 57th St.
Bus. Liquor, Jersey City
Married
Proposed by Leo Kaufmann,
Max Rudy
- STARK, ROBERT A.
Res. Hotel Granada
Bus. Export, 79 Leonard St.
Single
Proposed by Joseph Stark
- STEARN, Miss YLTA
Res. 474 Crown St.
Proposed by Arnold W. Lederer,
Norman Rose
- STEINGOLD, Miss BLANCHE RUTH
Res. 2268 Strauss St.
- TUBY, DR. ROBERT
Res. 868 Park Pl.
Bus. Physician
Married
- Proposed by* Bernard Isacowitz,
Benj. Levitt
- TURIN, Miss LILA E.
Res. 561 Bristol St.
Proposed by Emanuel Neustadter,
I. Lerner
- UBERMAN, Miss HARRIET
Res. 1049 Montgomery St.
Proposed by Morris W. Rosen,
Benj. Kaplan
- UNGER, MILTON
Res. 520 Crown St.
Bus. Paper
Married
Proposed by Dr. H. C. Sandler,
M. Oelbaum
- WASSERMAN, PHILIP F.
Res. 104 Sherman St.
Single
- YAFFE, MAURICE
Res. 135 Eastern Parkway
Bus. Plastics, 8785—18th Ave.
Married
Proposed by Abe Mann,
Jack M. Blumberg
- WASSERMAN, MILTON
Res. 228 East 51st St.
Bus. Police Dept.
Married
- WATARZ, VICTOR
Res. 1745—66th St.
Bus. Contracting, 1775 Flatbush Ave.
Single
Proposed by Irving I. Becker,
Ben Ain
- WOLK, JOSEPH
Res. 235 Washington Ave.
Bus. Electrical Appl., 1190—6th Ave.
Single
Proposed by Melvin Schlessel,
Selwyn Robbins

Applications for Reinstatement:

- FIDEN, MURRAY T.
Res. 464 Crown St.
Bus. Attorney, 16 Court St.
Married
Proposed by Irving B. Loonin,
Gerald Jacobs
- FISHMAN, ARTHUR E.
Res. 960 Sterling Pl.
Bus. Coal, 141-47 Baruch Pl.
Married
Proposed by Joseph Stark
- HALPERIN, LOUIS A.
Res. 97 Brooklyn Ave.

Bus. Real Estate, 2 Sutter Ave.
Single

Proposed by Abe Mann

SCHONBRUN, JOSEPH

Res. 1153 President St.

Bus. Real Estate, 132 Nassau St.
Married

Proposed by Louis Kotimsky

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Applications Received Too Late for Insertion in Regular Columns:

BABBIT, SAMUEL

Res. 238 Legion St.

Bus. Textile, 400 Lafayette St.
Single

Proposed by Jerome J. Weiner,
Jerry Jacobs

BURSTEIN, Miss FLORENCE

Res. 1677 President St.

Proposed by Bella Block,
Ruth Rothenberg

CHODELL, Miss FRANCES

Res. 285 Hawthorne St.

Proposed by Louis Kerbel
Myron Sanft

DEMOBSKY, IRVING

Res. 127 East 96th St.

Proposed by Herman Katz,
Samuel R. Cohen

FLINBERG, HARRY

Res. 25 Tennis Court

Bus. Plumbing, 443 W. 54th St.
Married

Proposed by George Solsky,
Samuel Schoenfeld

FEINGOLD, Miss CYNTHIA

Res. 53 East 94th St.

Proposed by Emanuel Neustader,
Ivy Lerner

FEILMAN, PHILIP

Res. 770 St. Marks Ave.

Bus. Insurance, 110 William St.
Married

Proposed by Tobias Zwerdling,
Dr. Harris Rabinowitz

GOTTLIEB, JOSEPH A.

Res. 127 E. 96th St.

Bus. C. P. A., 164 E. 78th St.
Single

Proposed by Herman Katz,
Samuel R. Cohen

KOZICHOWSKY, Miss LILA

Res. 395 Georgia Ave.

LACHOFF, Miss SYLVIA

Res. 435 Alabama Ave.

LEIFER, JOSEPH S.

Res. 263 Eastern Parkway

Bus. Men's Sportswear, 10 W. 18th
St.

Single

Proposed by Jerome J. Weiner,
Shirley Blacher

LICHTMAN, Miss SYLVIA F.

Res. 2116—76th St.

Proposed by Miriam Margolies,
Charlotte Kotin

MACK, Miss SYLVIA

Res. 324 Empire Blvd.

MELOV, ALFRED

Res. 170 New York Ave.

Bus. Teacher, P. S. 135

Married

Proposed by Harry Goldstein,
Burnett Falk

MITZNER, Miss LYNN

Res. 168 East 93rd St.

Proposed by Ruth Rothenberg,
Harold Frumkin

OSTRIN, HARVEY

Res. 7420—175th St., L. I.

Bus. Jewelry, 305 East 45th St.

Single

Proposed by Jerome J. Weiner,
Edward Weiner

POLIVNICK, MORRIS

Res. 745 Lincoln Pl.

Bus. Real Estate, 451 Albany Ave.

Married

Proposed by Dr. Harry Block,
Isidor Polivnick

RUBENSTEIN, Miss RELDA

Res. 189 Penn St.

Proposed by Dr. M. Beyer

RUBIN, Miss RITA

Res. 3008 Cortelyou Road

Proposed by Janet Marder

SACKS, GEORGE A.

Res. 1681 President St.

Bus. Navy, Navy Yard

Single

Proposed by Alice Salevitz,
Mildred Miller

SCHWINGER, IRVING E.

Res. 861 East 27th St.

Bus. Textile, 49 Leonard St.

Married

Proposed by Dr. Harry Katz,
Dr. Chas. Windwer

SCHWARTZWALD, JUDGE JACOB

Res. 201 Eastern Parkway

Married

Proposed by Dr. Paul E. Goldschlag,
Herman Lambert

SHERMAN, Miss LAURA

Res. 295 Ocean Parkway

Proposed by Robert Krampner,

Ida Garzick

SILBERBERG, RALPH

Res. 86 East 94th St.

Bus. Dental Lab., Jersey City
Single

Proposed by Irving Wildman

STEVENS, SOL

Res. 796 East 4th St.

Single

Proposed by Max Ganzer,

Emanuel Neustader

TOBIN, LESTER

Res. 461 School St.

Bus. Construction, 225 Buffalo Ave.
Single

WEINTRAUB, Miss JOYCE

Res. 455 Schenectady Ave.

Proposed by Morris W. Rosen,
Benjamin Kaplan

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 5 p.m.

Sabbath Services

FRIDAY evening services at 4:45 p.m.

Kindling of candles at 4:35 p.m.

Sabbath services, Parsha "Vayera"—
Genesis 18:1, 22:24, *Prophets II, Kings*
4:1-37—will commence 8:45 a.m.

Rabbi Levinthal will preach on the
weekly portion of the Torah.

Mincha services at 4:45 p.m.

Rabbi Abelson will continue his lec-
tures in Yiddish at 4:00 p.m.

MEMBERSHIP SOCIAL MEETING

Tuesday Evening
NOVEMBER 11
(Armistice Night)
at 8:30 o'clock

Program:

EMIL BOREO

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mous entertainer.
Creator of "Parade
of the Wooden Sol-
diers," now appear-
ing at the Latin
Quarter.

Ken Whitmer

Professor of Musical
Knowledge

*Admission limited to
members and their
wives upon presenta-
tion of their 1947
membership cards.*

YAHREZEITS—NOVEMBER, 1947

| | | | |
|----------------------------|----------|-------------|------------|
| Samuel Horowitz..... | Daughter | November 1 | 18 Heshvan |
| Louis Kohn..... | Mother | November 1 | 18 Heshvan |
| Harry Glaubman..... | Father | November 2 | 19 Heshvan |
| Joseph Glaubman..... | | | |
| Louis Glaubman..... | Mother | November 2 | 19 Heshvan |
| Joseph Goldstein..... | | | |
| Abraham Gribetz..... | Mother | November 2 | 19 Heshvan |
| Louis Gribetz..... | | | |
| Morris Gribetz..... | Mother | November 3 | 20 Heshvan |
| Herman J. Pashenz..... | | | |
| Max Pashenz..... | Mother | November 3 | 20 Heshvan |
| Meyer Pashenz..... | | | |
| Israel I. Cohen..... | Mother | November 4 | 21 Heshvan |
| Dr. Irving Davis..... | Father | November 4 | 21 Heshvan |
| Moses Fuchs..... | Mother | November 5 | 22 Heshvan |
| Benjamin Horwitz..... | Father | November 6 | 23 Heshvan |
| Joseph Horwitz..... | | | |
| Mrs. Sidney Goldblatt..... | Mother | November 6 | 23 Heshvan |
| Martin M. Goldman..... | Father | November 6 | 23 Heshvan |
| Dr. Harris Rabinowitz..... | Father | November 8 | 25 Heshvan |
| Jacob Mormar..... | Mother | November 8 | 25 Heshvan |
| Mrs. Jacob Goell..... | Husband | November 8 | 25 Heshvan |
| Milton Goell..... | Father | | |
| Mrs. Max Herzfeld..... | Father | November 9 | 26 Heshvan |
| Henry Brimberg..... | Son | November 10 | 27 Heshvan |
| Mrs. Leah Brimberg..... | Husband | November 10 | 27 Heshvan |
| Dr. Max Dannenberg..... | Father | | |
| Hyman Bloomgarden..... | Mother | November 11 | 28 Heshvan |
| Mrs. Morris W. Haft..... | Mother | November 11 | 28 Heshvan |
| Mrs. Abraham Walder..... | | | |
| Max Levine..... | Mother | November 11 | 28 Heshvan |
| Dr. Moses Spatt..... | Mother | November 11 | 28 Heshvan |
| Elias Burros..... | Wife | November 12 | 29 Heshvan |
| Sidney Einhorn..... | Father | November 12 | 29 Heshvan |
| Alex Bernstein..... | Mother | November 13 | 30 Heshvan |
| Samuel Meltzer..... | Mother | November 13 | 30 Heshvan |
| Morris Miller..... | Mother | November 13 | 30 Heshvan |
| Morry Luxenberg..... | Father | November 14 | 1 Kislev |
| Samuel Marcus..... | Mother | November 14 | 1 Kislev |
| David Weisbarth..... | Mother | November 16 | 3 Kislev |
| Dr. Moses Spatt..... | Father | November 16 | 3 Kislev |
| Sol Schneider..... | Father | November 17 | 4 Kislev |
| Abraham Shapiro..... | Mother | November 17 | 4 Kislev |
| Alex Bernstein..... | Father | November 18 | 5 Kislev |
| Edward Goldsmith..... | Mother | November 18 | 5 Kislev |
| Herman Goldsmith..... | | | |
| Murray Goldsmith..... | Mother | November 18 | 5 Kislev |
| William Siegel..... | | | |
| Henry Lieb..... | Father | November 19 | 6 Kislev |
| Irving Steinberg..... | Mother | November 19 | 6 Kislev |
| Barnet Tannenbaum..... | Mother | November 19 | 6 Kislev |
| Morris D. Wender..... | Father | November 19 | 6 Kislev |
| Louis Rivkin..... | Mother | November 20 | 7 Kislev |

(Continued on next page)

New Books in the Library

THE following books have been added to our library for circulation:

- "My Father's House"—Meyer Levin
 "Philo"—Harry A. Wolfson
 "Mr. Mike"—B. and N. Friedman
 "Five Chimneys"—Olga Lengyel
 "Father and the Angels"—Wm. Manners
 "The Moneyman"—Wm. Costain
 "Steeper Cliff"—David Davidson
 "The Story of Mrs. Murphy"—N. A. Scott
 "Knock on My Door"—Wm. Mottley
 "920 O'Farrel St."—H. L. Levy
 "Adversary in the House"—Irving Stone
 "Covenant Everlasting"—Bert Locker
 "Labor Enterprise in Palestine"—Gerhard Muenzer
 "Galut"—Yitzhak F. Baer
 "Rabbi of Bachrach"—Heinrich Heine
 "Language of Faith"—N. N. Glazer
 "The Land of Sheba"—S. D. Gotim
 "Solomon Maimon"—An Autobiography
 "Seed Time"—Leo Katz
 "When I Was a Boy in Boston"—Charles Angoff
 "Basic Judaism"—Milton Steinberg

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talmisim from the following:

Mr. and Mrs. Jack Fischer in honor of the Bar Mitzvah of their son, William.
 Dr. and Mrs. Harry E. Jerrold in honor of the Bar Mitzvah of their son, Simon Harrison.

Mr. and Mrs. Solomon H. Mitrani in honor of the Bar Mitzvah of their son, Harold.

Dr. and Mrs. Louis S. Nelson in honor of the Bar Mitzvah of their son, Irwin.

Mr. and Mrs. Benjamin Perlman in honor of the Bar Mitzvah of their son, Stewart David.

Mrs. R. Rosenberg in memory of Joseph Rosenberg and Mrs. Morris Kerster.

Election Day Gym Schedule

THE gymnasium and baths department will be open on Tuesday, November 4th (Election Day), for men from 10 a.m. to 2 p.m. and for boys from 2 to 4 p.m.

Young Folks League

THE program of the Young Folks League for Tuesday evening, November 4th (Election Night), will be a social get-together. A short meeting will begin promptly at 9 o'clock and an entertaining program is planned for the remainder of the evening. Admission is limited to members upon presentation of their membership cards only.

Junior League Notes

THE Junior League has so far been most successful in its program this year. The Thursday night get-togethers have attracted a large group of young people of college age who have found the programs to be most interesting and stimulating. Besides the social nights, the Junior League has had the following cultural programs and discussions this past month: Miss Hannah Weidman on "Social Anti-Semitism"; Rabbi Manuel Saltzman on "Why I Chose to be a Rabbi"; Rabbi Mordecai H. Lewittes on "Problems of Inter-marriage." Mr. Joseph Aaron is the club supervisor and Rabbi Saltzman is the advisor.

One of the most entertaining evenings of our current season was a "Barn Dance" held on October 16th, where square dancing was featured as the outstanding event of the evening. A vote of thanks is due to the entertainment committee for a job well done.

The meeting scheduled for Thursday evening, November 6th, will be devoted to our regular monthly social. Refreshments will be served.

The Junior League meets every Thursday at 8:30 p.m. Boys and girls of college age are cordially invited to attend.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Herman Atlas of 311 Albany Avenue on the Bar Mitzvah of their son, Jonah, which will be celebrated at the Center this Sabbath morning, November 1st.

Congratulations

HEARTY congratulations and best wishes are extended to:

Miss Ruth Bessen of 901 Hopkinson Avenue, who announces her engagement to Mr. Maurice Rubenstein on October 12th.

Mr. and Mrs. Louis Daum of 748 St. Marks Avenue on the celebration of

their 25th wedding anniversary on October 29th.

Margaret and Harry Levy of 11 Ludlam Place on the marriage of their daughter, Doris Rita, to Mr. Martin Juster of Manhattan on October 25th.

Mr. and Mrs. A. B. Marx of 486 Eastern Parkway on the occasion of the marriage of their son, Melvin, to Miss Alberta (Pat) Schoener of Forest Hills on October 26th.

Mr. and Mrs. Morris Neugeboren of 446 Kingston Avenue on the engagement of their daughter, Diana, to Mr. Sidney Gruber.

Julius Grossman Appointed Center Musical Director

We are pleased to announce the appointment of Mr. Julius Grossman as the Musical Director of the Center. Heretofore, Mr. Grossman was in charge of the musical programs of our school. In his new capacity he will organize and lead various school groups, train cantors for the Junior Congregation and in general plan and supervise all musical activities of the Center.

Mr. Grossman is an expert in Hebrew and Jewish music and a composer of several popular Hebrew melodies. For the past four years he was on the music staff of the Jewish Education Committee. He organized and conducted several city-wide Jewish Choral groups.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mrs. Joseph Goldstein of 763 Eastern Parkway on the loss of her beloved brother, Mr. Abraham H. Falber on October 12th.

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and MOSHE SHAPIRO

YAHREZITS

(Continued from page 22)

| | | | |
|----------------------------|---------|-------------|-----------|
| Mrs. Jennie Weingold..... | Husband | November 20 | 7 Kislev |
| Joseph T. Weingold..... | Father | | |
| Mrs. Albert Glickman..... | Mother | November 21 | 8 Kislev |
| Julius L. Horowitz..... | Wife | | |
| Nat Horowitz..... | Mother | | |
| Mrs. H. Lieb..... | Father | November 21 | 8 Kislev |
| Moses Fuchs..... | Father | November 22 | 9 Kislev |
| Mrs. Irving Chalkin..... | Father | November 22 | 9 Kislev |
| Mrs. Samuel Peckman..... | | | |
| Henry A. Spitz..... | | | |
| Mortimer Spitz..... | | | |
| Harry Freedman..... | Father | November 23 | 10 Kislev |
| Dr. Adolph Kellerman..... | Mother | November 24 | 11 Kislev |
| Louis Weinstock..... | Mother | November 24 | 11 Kislev |
| Dr. Harris Rabinowitz..... | Mother | November 25 | 12 Kislev |
| Mrs. Aaron Rokeach..... | Husband | November 27 | 14 Kislev |
| Louis Schocket..... | Mother | November 27 | 14 Kislev |
| Edward Goldsmith..... | Father | November 29 | 16 Kislev |
| Herman Goldsmith..... | | | |
| Murray Goldsmith..... | | | |
| Jacob L. Holtzmann..... | Father | November 29 | 16 Kislev |
| Akiba Margolin..... | Father | November 29 | 16 Kislev |
| Mrs. Phillip Brenner..... | Father | November 30 | 17 Kislev |
| Jack Sterman..... | Father | November 30 | 17 Kislev |

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CHARLES ROSENTHAL, Director

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